

THE SCHOOLE
of Beastes;

Intituled, the
good Houſholder, or the
Oeconomickes.

¶ Made Dialogue-wiſe, by M. PETER VIRET, and
translated out of French into Engliſh, by I. R.

GODISMY



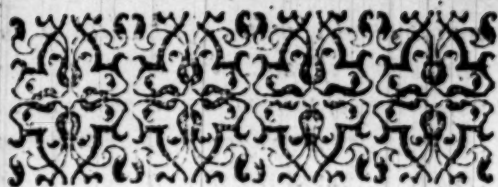
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CHS



The Contentes of this

Booke.

I Haue intituled this Dialogue, the good
Householder, or the Oeconomicks,
because I make compar:son in the same, of
the good and euil householders with the
beastes, which knowe best to prouide for
their nourishment and conseruation, as well
of them as of their yong.

And because also that the Philosophers,
haue called the knowledge of wel and wise
gouerning the houses and families, by the
name of Oeconomicks, and also the
bookes which they haue composed and made
of such matter: It seemeth to me that this
title agreeeth very wel to this Dialogue.

As touching the principal matters whiche
are

of this Booke.

are intreated of in it , first I declare , in what degree of humanitie we may put the wysesst men of this worlde, which are without the true knowledge of God, and without true religion, and which neuerthelesse gouerne them selues more wisely then any others , as touching their householdes and worldly affayres.

And therefore, I compare the reason and prudence of men , with the same of Beastes, touching their domesticall gouernement , and chiefly with the same of the Antes.

And prosecuting that matter, I speake of the transformation of Antes into men.

Afterwardes I declare howe Salomon doth send us vnto the schoole of the Ants, Connies, Grashoppers and Spyders.

And by that occasion, I speake of the nature of those Beastes , and do declare what thinges we ought to learne of them.

Item, of the comparison of the workes of those Beastes, and of those of men.

Of the transformation of Arachna, and of Acteon , and of the providence of God, the whiche manifesteth it selfe in the
nature

The Contentes

5

nature of the brute beastes, and cheefely in those which are the least.

And because that the cheefest thing that is required in a good householder, is the amitie and loue of the husbande and the wife, the one towards the other, and the care that the fathers and mothers of the familie, ought to haue of their children and families: I make a certaine discourse, touching the nature of the Beastes whiche haue some singuler gyfte more then the others haue, in the coniunction of the male with the female, and in the affection towards their litle ones, and the care they haue of them.

And therefore I speake, cheefely of the nature of the Pigeons, of the Swallows; of the Partridge, of the Hares, and of the Hedge-hogges, touching that point? and make comparison with those men, which doo not their dutie so well towards theirs, as those beastes doo in their behalfe.

I doo add: also unto those, the Halibon a Byrde of the Sea. And afterwarde I do also make mention of certayne fishes, and
certayne

of this Booke,

*certayne Sea beastes , as the Phyces, the
Lamprey, the Tortice , the sea Calfe,
and the Crocodiles.*

*And after to conclude , I declare what
is the office of fathers and mothers towards
their children , according to the doctrine
of Saint Paule.*

A



s, the
Calfe,

what
wards
Etrine



A DIALOGVE
of the schoole of Beastes,
Intituled the good house-
holder, or the Oecono-
mickes.

A
The Speakers. $\left\{ \begin{array}{l} \text{Tobias.} \\ \text{Theophrastus.} \\ \text{Ierome.} \end{array} \right. \}$

Tobias,



H O V TAKEST IN
hande a worke (*Theo-
phrastus*) the which shal
not be greatly to the
honour of men, if
thou canst atayne vn-
to that to whiche thou hast bounde
thy selfe. For yf the beastes do better
their office accordyng to their na-
ture.

The good Householder.

ture, then men doe theirs, they deserue more to be called reasonable, then men.

Men are sent
to the schoole
of Beastes.

Theophrast. I doubt not but that at the first sight, many will finde that which I haue sayde to be very strang. But sith that the spirite of God doth sende vs so often tymes vnto the schoole of beastes in the holy scriptures, we may thereby iudge, howe much men ought to esteeme and ler by them selues, seeing they vnderstand so euyl their office, that they must be sent vnto the beastes, for to learne of them what they ought to do.

Tobias, I pray thee declare vnto vs the places of the holy scriptures, agreeing with that matter for to make vs better to vnderstand what is that schoole of beastes, to whiche the spirite of God sendeth vs, as thou saiest.

Iob. 21 7.

Theophrast. First marke, what the Lord sayd by the mouth of Iob, *aske the Cattell, and they shall informe thee: The Fowles of the ayre, and they shall tell thee: speake to the earth, and it shall shewe thee: Or too the fishes of the*

the Sea , and they ſhall certifie thee .
Nowe ſeeing that *Iob* doth ſende vs
to the beaſtes , generally for to bee
taught by them : I will nowe bring
foorth more ſpecially and perticu-
larly the Doctours & Maifters, which
are ſet forth vnto vs by the worde of
God , in this ſchoole of the beaſtes
which we ſpeake of.

Tobias, With which of the beaſtes
wilt thou begin.

Theophrast. With that which is the
leaſt of al . Thou knoweſt that men
doe greatly eſteeme thoſe whiche
knowe beſt to gouerne them ſelues
in this worlde , and which are pru-
dent and wiſe , to gather to gether
great ſtore of earthly treasures , and
for to gouerne wel their houſe, A Ci-
tie, a Cuntry, or a whole Realme.

Tobias, Such men are ſo much eſte-
med amonge others, that common-
ly they do not eſteeme any other to
be wiſe, prudent nor good men but
onely thoſe.

Theophrast. It is euen ſo as thou ſay-
eſt: But when al ſhalbe wel conſide-
red,

Good houſ-
holders and
politike mē.

The good Householder.

The Ante.

Prou. 6. 6.

red what comparisō is there in suche matter, betweene such men and the Authour, and wherein are they to be preferred before the *Antes*? I doo not yet speake of other beasts, which according to their nature, knowe to prouide althinges for their affayres, as needeth for their conseruation. But I take this same, whiche is the least that may be: And yet neuerthelesse she hath so much industrie, prudence, and diligence in her, that *Solomon* was not ashamed to sende the sluggard vnto her schoole. It were a thing incredible, if we had not the experience for a witnes, that such litle beastes, could carie suche heauie burthens as they do, and that they can heape togeather the thinges as they do for their prouisiō: & to kepe among the such order as they keepe.

Tobias, I would to God that men in their behalfe, knewe to keepe so good order amongst them selues. What sayest thou *Ierome*?

Ierome, Thou shouldest haue yet better occasion to say so as thou sayest,

est, if thou haddest heard that which *Plinie* and *Plutarke*, besides other wise men, haue written of the nature of those litle Beastes, and shouldest be yet lesse abashed, for that *Solomon* geueth them for mystresses to the slug-garde.

Prou. 6. 6.

Tobias, Thou shalt doe me great pleasure, to declare vnto me what thinges thole two Authours haue written, whom thou namedst vnto me but now. For I vnderstand that they were both of them very learned men; and that they haue written very wel of those matters, of which they haue spoken.

Ierome, I wil begin with *Plinie*, who hath written maruelous things. First he confesseth that there is among them, the order and fashion of a common wealth, & a remembrance and care. But amongst al their other workes, is it not a pastime, to see them bite the burthens that they wil cary? If they bee too great and heauie for them, they turne them selues backwardes, and stay it with their shoul-
ders,

Plini. lib. cap 30.

Aristo. lib de animalib. 9 cap. 38

The common wealth of the Ants. and their labours and industrie.

The good Householder.

ders thrust it forward with their hinder feete. And to the ende that the feedes whiche they hyde in the earth, shoulde not growe, and take roote, they byte it before they lay it vp in their Garners and store houses. And if the graynes be too great, and that they cannot easily enter in at their holes, they deuide it in the myddest. If they be moylt or wette with the rayne, they do bring them out and drye them. Also they labour in the night, when the Moone is at the full, and cease and leaue of when she is in the waine. Wherein they declare, that they vnderstande some thing in Astronomie. But what labor & diligence is there in their workes? And for that that they do fetch and gather their prouision from diuerse places, & that the one knoweth nothing of the other, *Plinie* witnesseth, that they haue certayne dayes of fayres, for to knowe the one the other. Euery man may thinke what course and what diligence there is then amongst them. But if one mark them

Plinie liber.

11. & 30.

*The faires
of the Ants.*

them nerely, wil he not say, that they speake together, and do aike and answer the one the other? Do we not see the stones and hard works made smoothe, and holes worne in them thorowe the ofte going too and fro about their worke? Wherin we may wel knowe how much the diligence and exercise is worthy, and can doo in euery thing. For if the feete of those litle beastes can make hollowe and smoothe the hard stones, thorow their ofte going and comming to & fro, what may the continuall labour & trauaile of men do? It is not then without cause that the Greekes said in a prouerbe, *exercise can doe all thinges*. But besides al that, it is also written of them, that they do burye the one the other, as men do. These thinges make me to thinke, that the *Poetes* haue fayned, that the people called *Myrmidons*, came from the *Antes* whiche were chaunged into men? Because of their industrie and labour, and of that prudence and direction that they haue, which is next

A prouerbe.

Exercise and diligence can doe all thinges.

The buriall of the Ants.

Plinie.lib.ii. Cap.30.

Antes turned into Myrmidons.

to

The good Householder.

**Achilles ho-
mer lli.**

to the nature of men. For those peo-
ple haue ben much esteemed among
the *Poetes*, and chiefly because of *Achilles*,
whiche was their captayne in
the warres of *Troy*.

Tobias, Whiche of all the poetes
hath spoken, of that transformatiō?

Ierome, *Ouid* maketh a great dis-
course in his *Metamorphoses*, in
whiche he declareth howe that the
people of king *Aeacus*, being altoge-
ther discomfited thorowe the great
plague & death, was restored againe
by the meanes of the *Antes*, whiche
were chaunged into men, of whiche
transformatiō, he speaketh after this
maner, as it is translated into Eng-
lishe miter.

**Ouid. meta.
lib. 7**

*Hard by vs as it happt that tyme,
there was an Oken tree,
With spreaded armes as bare of boughs,
as lightly one shall see.
This tree (as al the rest of Okes,)
was sacred vnto Ioue,
And sprouted of an Acorne which,
was fet from Dedon groue.*

Here

The good Householder.

*Here markt we how the pretie Antes,
the gatherers up of grayne.
One folowing other al along,
in order of a trayne.
Great burthens in their litle monthes
did painefully susteyne.
And nimble vp the rugged barke,
their beuten path mayntayne.
As wondring at the swarme I stooode,
I sayde, O father deare,
As many people geue thou me,
as Antes are creeping here.*

And by and by afterwarde, follo-
wing on his purpose, he commeth to
the transformation of them, and said
as foloweth.

*Me thought I sawe the selfe same Oke,
with al his boughes and twiges,
And al the Tisnings creeping still,
upon his taunts and spriges,
Which trembling with a sodayne brayde,
these h earnest folke of threwe.
And shed them on the ground about,
who on the sodayne grewe.
In bignes more and more,*

Ouid metz.
lib 7

and

Here

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*& from the earth them selues did lift,
And stooke vpright against the tree,
and therewithal did fast.
Their neygeries, and cole blacke hue,
and number of their feete:
And clad their lymmes with shape of man,
away my sleepe did fleete.*

And by and by afterwarde, Ouid
him selfe expoundeth and declareth
the cause wherfore that transforma-
tion was fayned, as I euen now de-
clared, and therefore he bringeth in
Accus speaking after this maner.

Ouid meta.
lib.7.

*And I (my vowes to Ioue persournd,)
my Citie did deuide:
Among my newe inhabiteurs,
and gaue them land beside.
Which by decease of such as were.
late owners of the same,
Lay wast, and in remembrance of,
the rate whereof they came.
The name of Emetes I them gaue,
their persons you haue seene:
Their disposition is the same,
that earst in them hath beene.*

They

The good Householder.

17

*They are a sparing kinde of folke,
on labour wholly set:*

*A gatherer, and a border vp,
of such as they do get.*

*These fellows being like in yeeres,
and courage of the minde,
Shal goe awarfare when as soone,
as that the easterne winde.*

*Which brought you hither luckely,
(the Easterne winde was it,
That brought them thither,)
turning to the Sotherne coast do flit.*

Ouid, hath partly taken the occasion of this fable, because that *Myrmex* signifieth in Greeke an *Ante*, of which name it semeth that the name of the *Myrmidons* is taken, for the cause which hath beene already alledged by *Ouid* him selfe. And therein *Ouid* hath shewed, howe much he hath esteemed the *Antes* and their labours, when he did not only compare those men vnto them, which he thought to be most industrious and geuen to labour, but also hath sayned that mé were made of the *Ants*.

Myrmex.

The cause of
this fable &
of the name
of the myr-
midons.

As

B

The good Houſholder.

As though he woulde ſay, that men are not naturally ſo induſtryous and geuen to labour, as the *Antes*, and that the *Myrmidons* ſhould not bee ſo induſtryous, if they had not beene before *Antes*, and that they had ben taken from their kynde.

Tobias, Seeing that the *Myrmidons* are called by that name, for the cauſe thou ſpeakeſt of, that name cannot by right be geuen vnto the ſluggardes, whom *Solomon* doth ſend vnto the *Ante*.

Ierome, It is eaſie to iudge. But ſeeing that I haue in effect declared, that which *Plinie* hath written, of the nature of the *Antes*, it remayneth now, that I do alſo declare that which *Plutarke* witneſſeth of it. For he doth not onely accord with *Plinie*, in that that he hath written, but alſo he declareth more ſpecially and particularly, the great vertues whiche are in theſe litle beaſtes, of whom he ſpeaketh after this ſorte. But as it is impoſſible (ſayth he) to ſpeake worthily ynough of the diſcipline, and domeſticall

The witnes
of Plutarke
of the nature
of the Ante.

Plutar. in opus.

at men nesticall industrie of the *Antes*, yet
 us and we must not passe without speaking
 and somewhat of them. Nature hath no
 not bee greater and more excellent mirror
 beene of great and excellent things. For in
 d ben in it shineth the signet of all vertue,
 is in a pure litle droppe. That com-
 munication that they haue among
 them selues, is the Image of amitie:
 that strength and iuelines that they
 haue in their labours and trauiayles,
 is an Image of force and magnani-
 mitie. To conclud, they haue a great
 manie of seeds and witnessies of tem-
 perance, of prouidence & of Iustice.
 Nowe although that *Cleantes* esteem-
 ed not that the beastes were endu-
 ed with reason, yet neuerthelesse, he
 confessed, that he did see on a tyme
 that spectacle, that is, that certayne
Antes went to an ant-heape, carrying
 a dead *Ante*, from which ante-heape
 came before the certayne other *Ants*.
 Afterwards when they had as it were
 spoken together, they went agayne
 in, and did so twyse or thrise. In the
 ende they brought a worme, whiche
 was

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was the price as it ſhould ſeme, for to redeme the dead. The which worme was taken by thoſe which did bring the dead *Ante* : the which they gaue vnto the others and went their way. But now euery one may know their beneuolence when they meete the one the other : when thoſe that are emptie, geue place vnto thoſe that are laden, that they may paſſe the more eaſily : When they deuide into many peeces, a burthen that is too heauie for them eyther to beare or to drawe: when they ſet the corne in the ſonne to drye it. It is a ſigne of rayne, as *Aratus* eſteemeth, when the *Ante* bringeth out of her hole and denne al her egges, Although that ſome ſay that they be not egges, but the frute which they bring foorth, when they feele and perceaue that it waxeth muſtie. And for that cauſe they feare leaſt it ſhoulde waxe rotten. And the care that they haue leaſt their graynes ſhould not ſpring and grow, ſurpaſſeth al mens vnderſtanding : And that care alſo whiche they

The aſtro-
logie and
Prognosti-
cation of the
Anceſ.

The conſer-
uation of
the graine
and prouiſi-
on.

they
they
den
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Tot
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that
not
food
they
gray
spring
long
that
the e
right
there
in at
many
waye
holes
wher
parlia

they haue , that their ſeedes whiche
they haue layde vp in their hole and
denne , ſhould abyde drye and not
rotten , fearing leaſt ſodenly they
ſhould waxe moyſt, and become like
mylke , and that being moyſtened
with the moyſtnes of the place, it
ſhoulde returne agayne into graſſe.
To the end then that their graynes
ſhould not growe and ſpring : and
that ſo by that meanes they ſhoulde
not looſe their nourishment and
foode, but that it may continue and
they lyue, they bite the nable of the
grayne, which is the part by which it
ſpringeth and groweth, and gelde it
long time before . Nowe ſome ſaye
that the firſt descending, and next to
the entring in of their holes , is not
right and ſtraight foorth , and that
there is no other beaſt which can go
in at it : But that it is croked & with
many turninges, hauing many croſſe
wayes, the which is made into their
holes and dennes . The one is that,
where they make their aſſemblies &
parliaments. The other celle or hole
is

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is, that where they laye vp their provision for al the yeere: And the third is the buriall place for the dead. Beholde that which *Plutarke* hath written of the *Antes*.

Prouerbs. 6.

Tobias, Sith that *Solomon* hath sette foorth for the sluggardes, the example of the *Ante*, I doubt not but that she is very laborious and diligent. But I knowe not whether we ought to beleene all that whiche *Plinie* and *Plutarke* haue written.

Ierome, Whether al that whiche they haue written be true or no, I referre me to them-selues. But yet neuerthelesse, I think that they haue not written without some reason that, that they do testifie: Besids experience witnesseth, at the least in some part, the thinges the whiche they do witness. But sith that we haue heard their witness, let vs now heare what *Theophrastus* will say more vpon that place, the whiche he hath alredie alledged out of *Solomon*, touching this matter.

Theophrast. It shalbe good that we heare the very words of *Solomon*: his
selfe

ſelfe , the better to vnderſtande the doctrine, the whiche he woulde geue vs to vnderſtand by the ſame. *Goe to the Emits (ſayth he) thou ſluggard, conſider her waies and learne to be wiſe . She hath no guide, no teacher, no leader : yet in the Sommer ſhe provideth her meate , and gathereth her foode together in the Harneſt . Howe long wilt thou ſleepe thou ſluggiſh man ? when wilt thou ariſe out of thy ſleepe ? Yea ſleepe on ſtill a litle , ſlomber a litle, fold thy hands together yet a litle, that thou mayeſt ſleepe : So ſhal pouertie come unto thee as one that trauaileth by the way, and neceſſitie like a weaponed man . And in an other place, marke what he ſpeaketh , not onely of the Ante, but alſo of certayne other litle Beaſtes, which are not of any great ſtrength. There be foure things in the earth (ſayth he) the whiche are very litle : but in wiſedome they exceede the wiſe. The Enimets are but a weake people , yet gather they their meate together in the Harneſt . The Conies are but a feeble folke , yet make they their couches among the rockes . The Graſhoppers have not a guide , yet goe they*

Proverb. 6. 6

The ſluggard ſent to the ſchole of the Ante.

Prou 30. 24

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they foorth together by heapes . the Spyder laboreth with her handes, and that in the Kinges palace.

Tobias, Wherefore doth *Salomon* set foorth the feblenes of those beastes?

The excuse
of the slug-
gardes and
slothfull ex-
cluded.

Theophrast. It is to take from the slugardes and idle persons, all the excuses which they might alledge for to excuse their slugishnes and slothfulness. For although that these litle beastes are feeble & weak, & that they haue no king nor Prince for to defend and condu& them: yet neuerthelesse, that doth not let and hinder them to do their workes.

Tobias. Is, that the cause, why hee said, that they had no guide?

Theophrast. In speaking the same, he giueth two aduertisementes vnto men, the which are worthy to be noted. For on the one side, he rebuketh them for that they do nothing but therowe compulsion, and that they cannot yet do their dutie, although they be incited and driuen forwards by many meanes, wherein they haue a great aduantage, which the beastes haue

haue not. For they haue none other
 matter nor mystres to teach them,
 but the nature which God gaue the,
 with whiche they doo better keepe
 their estate, then men doo in that
 with which they were first created of
 God. And on the other side, he doth
 also admonishe the Princes and all
 superiours, not to suffer those to liue
 idly whom they haue in charge, &
 to keepe and defend them. And by
 that he speaketh of the *Conyes*, he re-
 buketh the rashnes and foolish hardi-
 nes of men. And by that he speaketh
 of the *Grashoppers*, he rebuketh them
 of their disobedience towards their
 maiestrates. And by the *Spider*, he ad-
 monissheth that those which haue the
 charge of the common wealth or
 publicke thinges, ought to be more
 careful and vigilant.

The office
 of princes

Rashnes.

Disobedi-
 ence.

Care.

Tabias. Me thinks that thou wouldest say that those which are in publicke office, and in Kinges and Princes houses, ought to be more careful and diligent then any other, after the example of the *Spider*, who is not idle
 in

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in the Kinges palace. And yet neuerthelesse, those houses are commonly the schooles of the greztest Idlenes that is in the worlde.

Theophrast. And therfore God doth send them the spiders, for to rebuke and checke them.

Tobias, And therefore I thinke that that is the cause wherefore the Spiders are so muche dryuen away with their copwebs, wherefore men say in a common prouerbe, That the Spider hath taken vp her lodging with the poore men, & the Goute in the riche mens houses, in whiche she may take best rest.

A Prouerbe.

Theophrast. Let vs leaue of that matter, and come agayne vnto *Salomon*, who ioyneth here these foure beasts, who notwithstanding they are but lytle of bodie, yet neuerthelesse they do playnely shewe, that they haue a maruaylous naturall wysedome, by which they passe and excell the same of the wyse men. Then as he woulde that we should learne of the *Ante*, to be diligent, geuen to labour, and well foreseeing

foreseeing to our assayres: So he sendeth vs vnto the *Connies*, that we may learne by their example, not onely to be diligent, and geuen to labour, but also to seeke for a sure & firme dwelling. For notwithstanding that the *Connies* are without strength and resistance, insomuch that they can doo none other thing, but to flye at the baye and barking of the least Dogge in the worlde: yet neuertheleise they are such continuall diggers and scrapers, that they bring it to passe in the end, that they do cleaue a sunder and make hollow the stones and rockes, for to lodge them selues therein, and their yong ones with thē. And therefore it is sayde in the Psalmes. *The rockes are a refuge for the Connies*. For they knowe very well howe to make their Caues and dennes, and to finde out fitte and sure places for the same: and they are very diligent for to provide for their meate and their yong ones, of which they are so fruitfull, that sometimes the Balearians were constrained to demaunde ayde and soldiers

The Connies and that that they do teache vnto man.
A sure dwelling.

Psal 104. 18.

Pla. lib. 8. 55.

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Heb. 13. 14.

Heb. 2. 3.

Apo. 21. 22.

Psal. 118. 19.

Math. 16. 21.

1. Cor. 11. 34

Pro. 18. 10.

Eph. 2. 19.

souldiers of *Augustus Caesar*, against those, fearing least they would destroy their Cuntry, as they haue somtyme destroyed Cities. Nowe seeing that we haue not here any abyding and permanent Cittie, but do seeke another. where may we find a sure habitation & dwelling, but in the holie Citie of the celestiall Ierusalem, of which God is the wall? And in the Church of Iesus Christ, which is the house of God builded vpon the sure stone and sure rocke? For the name of God is a strong bulwarke and a sure forstresse. Wherefore seeing that we haue Iesus Christ the sure stone which is the foundation of the holie Citie of the celestiall Ierusalem, and of the prophets and Apostles we are admonished that we must not be fearefull and cowardes, how great fevlenesse soeuer be in vs: But that we employ our selues euery one according to the gyftes which we haue receyued of God, hauing alwaies our refuge vnto that stone and Rocke. Those then whiche put all their trust and affyance in the vayne and brittle thinges of this worlde, and in their ryches, honours, parentages, and in the

the vayne ceremonies and traditions
of men, and in the workes of their
handes, are not ſo wyſe and prudent
as the *Connies*, but are thoſe fooles
of whom Ieſus Chriſt ſpeaketh, *which* Mat. 7. 26.
builded their houſes vpon the Sandes. For
ſith that they are not builded vpon
the worde of God, and that they do
not kepe it in their hartes, their build-
ing wil fall downe vpon them. The
which thing we ought wel to learne,
not onely of the *Connies*, but alſo of
the *Moules*. For *Varro* witneſſeth, that Plin. lib. 8.
in *Theſſalie*, a Citie, was ouerthrowen 29.
by the *Moules*: And another in *Spaine* mart in A-
by the *Connies*. popha.

Tobias, If theſe litle beaſtes can o-
uerthrow and deſtroy the buildings,
edified and builded by men, we may
wel know what fortrefle one can find
whiche can reſiſte the power & iudg-
ment of God.

Theophrast. We haue yet to note,
that beſides al that, the *Connies* may
bragge & boſt them ſelues that they
haue taught men, the maner to make
mynes, holes and caues vnder the
grounde,

The good Householder.

ground, for to vndermine and ouerthrowe Townes, Castles and fortresses . And therefore the mynes and Caues that men make vnder the ground, keepeth yet the name of *Cornies* among the Latines. For they cal them *Cuniculi*, of the same name by which they cal the *Conies*. wherefore they haue learned vs, howe much we ought to trust to our fortresses, and to the workes of our handes. In like maner, the men which know not how to keepe order among them selues, and which doo no honour nor reuerence vnto iustice, are not so wyse as the *Grashoppers*. For notwithstanding that they are without King and gouernour, yet neuerthelesse they keepe an order in flying : And there is among them some forme of iustice, as those whiche God did sende into *Egypt*, and there was founde good order among them . For they flye by great troupes and companies, and do passe the long Seas and cuntries. And therefore when the scripture woulde signifie a great Armie, it saith sometime

The wisdom
of the
grashoppers
Plin. lib. 11. 29

time that the armie couereth all the earth, as the *Grashoppers*. What ſhal we ſay then of thoſe men, whom we cannot make to obey iuſtice, nor to render their dutie, neither towards god nor towards men? For although that they haue Princes, Maiſtrates, and lawes, and which is more, although that they haue God their ſoueraigne king and father, which neuer ceaſeth to teach & learne them by his word, yet neuertheles, they wil not be kept in order. And although that we haue God for king, and that we are vnder his protection, yet neuertheſſe we thinke our ſelues to be loſt, aſlone as the protection of men and creatures wanteth. Wherin the *Grashoppers* ſhew themſelues more hardie and curragious then we. And what ſhal we ſay of the *ſpiders*, ought they to geue leſſe ſhame vnto the ſluggardes and ſleepers, then the *Ante*? For notwithstanding that ſhe be but weake, yet neuertheſſe ſhe feareth not to haunte, not onely poore mens houſes, but alſo the kinges and princes pallaces,

Judges. 6. 5

The Spiders
Ecli. 11. 24.

The good Householder.

The wea-
uing of the
Spider.

Palaces, and to make her webbes in them, turning and winding them now on the one side and now on the other, and catching al that whiche serue her, for to stretch them out and make them as long as they can be. And although that one do breake & deface her woorkes, and dryue her from one side to the other, yet neuerthelesse she is not so fearefull that she forsaketh her lodging therefore, but returneth daylie to her woorke: Inso much that men doo not so fast breake them, as she repaireth and amendeth them, setting foorth still newe workes. Wherein she maketh men greatly ashamed, whiche turne them selues from their dutie and office be it thorowe the greatnes and mightinesse of Kings and Princes, or thorowe all the lettes that men may doe vnto them. Let vs also consider what paine that beast taketh to make her threades, for to get her liuing by it. And afterwarde when they are made, what diligence she taketh after her chase? Let the filke-weauers and also

also the linnen cloth makers, & the tapelttrie makers, and imbroderers, and also all those that make threddes come, and compare their woorke to the spiders webbes, & let them consider in which is most conning. And who hath learned them that occupation? It was not men, but rather they haue learned of them.

Ierome. Plinie telleth maruayles of their workes, to weete, how they deuide the labours betweene them, & howe the wyfe spinneth and maketh the webbes and threds, and the husband on the other side chaseth and hunteth for their nourishment. I thinke that the same was the cause wherefore the poetes haue fayned that *Arachne*, that good and cunning weauer, was transformed into a Spider, because of her Arte, who was founde to haue followed the *Spiders*: of which transformation *Ouid* hath written after this maner.

Arachne
transformed
into a spider.

And

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Ouid meta.
lib.6.

*And when minarue should depart,
with iuice of Hecats flower:
She sprinkled her, and by and by,
the poyson had such power,
That with the touch thereof her heare,
her eares and nose did fade:
And very smal it both her head,
and al her body made.
In stead of legges, to both her sides,
sticke fingers soft and fine:
The rest is bellie from the which,
she neuerthelesse doth twyne.
A slender threed, and practiseth,
in shape of spider still
The spinners and the websters craftes:
of which she earst had skil.*

Euil hus-
wifes.

Theophrast. Let vs leaue of the transformations of the poets, and returne vnto the schoole of the *Spiders*, to which *Salomon* sendeth vs. Then if we consider the huswiferie whiche the spider holdeth, howe manie euil huswifes shal we finde, which knowe not how to spinne, nor sewe, neither the arte of weauing, nor yet any science at all for to occupie them selues in their

their houses? Wherefore such women are not worthie to be compared vnto the *Spider*, sauing as touching the poyson which they are ful of. Also if men wil glory and boast them selues in hunting, and for that they are so ingenious and wyse that they knowe the meanes to take al kind of beasts, what matter of glorying & boasting haue they more greater then the *Spiders*? For what hunters are there more subtil, then the *Spider* for to lye in waite, and for to trappe and snare the beastes, and to make them to fall into their nettes, or more diligent to lay holde on them? And yet neuerthelesse she hath neither sinewes nor bones, But a very litle bodie.

Ierome, Although it be so as thou saiest, yet neuerthelesse, she hath the industrie to stay & catch sometims litle euets, & lezards, in her nets. And therefore *Plutarke* saith, is not the worke of the *Spiders* greatly to be maruailed at, which haue geuen vnto womē the pattern for to make their thredes, & vnto the fysher mē, for to make their nettes?

The chase & hunting of men and of the spiders. Plini. lib. 11. cap. 14. Arist. hist. animal. lib. 9 cap. 39.

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netts. Let one beholde the perfeſſion
& the ſubtiltie of the threde, and the
knotes of the webbe that cannot be
vnloſed, being as a ſoft and tender
ſkinne, & glewed together as though
it were ſtarched. Furthermore, the
dying of the colour declareth ſome
ayrie and troubled thing, to the end
it may the better deceiue. Finally, a
man would neuer haue beleued that
they had been ſo wel taught to draw
together the lines which gouerneth
their workes, in ſomuch, that as ſone
as there is any praye or captiue, they
feelee and perceiue it, & in a moment
leape out and drawe together their
nettes, as doth an expert and con-
ning hunter. And if it were not but,
that we ſee it daylie before our eyes,
a man would thinke that it were but
a fable. Behold the witnes of *Plurark*.

Thophraſt. Beſides al that which we
haue alredie ſpoken of, they haue yet
another great aduantage. For if men
wil chaſe and hunt, there muſt be ma-
ny of them, and that they muſt haue
many instrumentes for their hun-
ting

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ting, the which wil be great charge
vnto them.

Ierome, That is very true. And more-
ouer, they must nurrish and feede a
great companie of dogges, the which
often-times eate vp their maisters.
Euen as the Poets haue written, that
the dogges of *Acteon* did eat vp their
maister, being changed into an hart:
of whiche transformation *Ouid* hath
written after this maner.

Hunters ea-
ten vp by
their dogs.

The trans-
formation
of *Acteon*.

*Diana makes no farther threats,
but by and by doth spread:
A paire of liuely old hartes hornes:
upon his sprinkled head,
She sharpes his eares, she makes his necke,
both slender long and lanke:
She turnes his fingers into feete,
his armes to spindle shanke.
She wrappes him in a hurrie hide,
be-set with speckled spotted,
And planteth in him fearefulnes,
and so away he trottes.*

*Ouid. meta
lib. 3.*

And

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And afterwarde towards the ende
he saith.

Aceon nowe was ful of care,
of sorowe and of grieve:
And blamed much his hornes,
which did betray him as a theefe.
As often as they named him,
he sadly shooke his head:
And faine he wou'de haue ben away,
thence in some other stead.
But there he was, and wel he coulde,
haue founde in hart to see:
His dogges fel dedes, so that to feele,
in place he had not bee.
They hem him in on euery side,
and in the shape of stagge:
With greedie teeth and griping pawes,
their lorde in peeces dragge.
So fierce was cruell Phabes wraith,
it coulde not be alayde:
Til of his fault by bitter death,
the ran some he had paid.

Beholde as touching the faining of
the poets. But yet we must not think
that it is altogether vaine.

Theophrastus

Theophrast . Although the hunters
be not in very deede turned into
hartes, yet there are a great many of
whom one may rightly ſay, that their
doggs haue eaten and deuoured the.
And we muſt not doubt, but that
gods iudgment is iuſt herein. For al-
though the hunters comitted none
other fault, but in theſe that they geue
vnto the dogges that which woulde
nouriſhe, and feede a great many of
poore people, that fault is great ye-
nough for to prouoke vpon them,
not the ire and wrath of *Diana*, as it is
written of *Acteon*, but that of the li-
uing God. And further-more, there is
yet another euill, whiche is, that the
hunters al the while they beſtow and
loofe in hunting, cannot employ the
ſelues to their labour and tilling of
their groundes, or to woorke vpon
any other their occupation. For after
that they are once geuen and addic-
ted vnto it, they deſpiſe their houſ-
holdes and their affayres and doings,
and are not ſo carefull as they ought
to be. Whereby it cometh to paſſe
that

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that afterwards they fall into poverty
& neede. Wherefore one may well say,
that not onely their dogges, but also
their haukes & horses haue eatē the,
not onely because they haue bestowed
all their substance and goods to
nourish them, but also because that
thorowe the occasion of them they
are become euil husbandes, and haue
leste and foreflowed their chiefest af-
fayres and busines.

Palepha. de
fabul. narra.

Ierome. That which thou speakest
agreeth well with the exposition, the
which *Palephatus* geueth of the trans-
formation of *Alecon*, which we haue
spoken of. For first of all he saith, that
the poetes geue vs to vnderstande by
this fable, that men ought to take
heede that they do nothing whiche
may displease the gods, and prouoke
them to anger. Afterwardes he saith
that in times past, all men labored
with their hāds, & did not their busi-
nes by seruants & strange people, but
by them selues. And therefore all those
whiche were diligent in labour were
rich. And the more they busied them
selues,

selues, the richer they waxed. And on the other side, those that were idle & slothful, & the proud which thunned labour, and were ashamed of it, and which gaue the selues vnto hunting & vnto other pastimes, became pore & beggers, as he said happened vnto *Acteon*, for the causes before rehearsed. And therefore he was made a commo prouerbe, who afterwards did geue matter vnto the fables and saynings of the Poetes.

Theophrast. There are yet at this day many houses not onely of rich Gentlemen, but also of rich yeomen, and husbandmen, whiche haue been destroyed partely by such meanes.

Ierome. We may see it before our eyes. And therefore I am of the same aduise with *Palephatus*. And I doe not think but that the poets haue fained this chaunging of *Acteon* that great hunter chaunged into an harte, and deuoured by his dogges, but for to signifie the follie of a great many of foolish hunters, which destroy them selues by their hunting and feeding their

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their dogges . And if that be to be condemned in gentlemen, whiche make it a daylie occupation , it is yet more to be condemned in laborers and artificers , when they leaue vndone their workes and busines, for to geue them selues vnto such occupation, whiche wil bring them to beggerie. But let vs returne agayne vnto the *Spider*, whom we talked of, she is a better houlholder , then those are whom we spake of . For fyrst, she lyueth by her hunting , as of her proper occupation , and she leaueth not of her occupatiō by which she liueth, for to vse any other whiche would make her dye with hunger. Agayne, she exercyseth her hunting all alone, and without any cost at al. Moreouer she knoweth the times and the seasons fyt for to take her venison , and the places where she must pytch her nettes. For she is an Astrologer , and knoweth when it wil rayne and the water encrease, then she pytcheth her nettes higher. Also they make their webbs in cloudie and darke wether, not

Spiders are
Astrologers
Plini. lib. 11
cap. 24.
Arist. hist. animal. lib. 9.
cap. 38. 39.

not in cleare weather, because that the cloudie wether is best for to take the beastes. And therefore when you see a great multitude of them, they signifie rayne. We may adde vnto these beastes, the silke wormes, of whiche the Philosophers haue also written maruaylous thinges, that is to say of the maner of making their nestes, and of their wolles and webbs with which they do make men and women braue.

Theophrast. What is he that will not greatly maruayle of the wisedome of God, when he beholdeth the industrie, the sence and vnderstanding which is in those litle beastes? For if there be so much in one so litle abodie, as is the same of the *Ante* or *Emet*, that with much adoe one can scant perceiue with the eye, let vs thinke what is the wisedome and prouidence of the Creator, whiche hath created them? Let vs also thinke whether saint Paul had not iust cause to say, that his eternal power and Godhead is known by the visible thinges. Where
are

The Silke
wormes.

1 lini. lib. 11.
cap. 22, 23.
Arist. hist. 2-
nimal lib. 5.
cap 24.

Rom. 1. 20

The vvise-
dome and
prouidence
of God, ma-
nifested in
the little
creatures a-
gainst the e-
pycures.

are the Epicures whiche denie the
prouidence of God? If there be so-
much in those litle *Ants*, and in those
other litle creatures, for to preserue
and keepe their kinde, what ought it
to be in God, for to Preserue his cre-
atures and workes of his handes, and
cheefely mankinde, whome he hath
created to immortalitie? Are these
wicked epicures worthe to be com-
pared vnto these beastes? Haue not
we iust occasion to sende them to
their schoole to dispute with them,
and for to learne in the same, for to
knowe God, and his prouidence?
What saiest thou to it *Tobie*?

Tobias, I thinke that we haue as good
an occasion as *Salomon* had, to sende
thither the sluggarde.

Theophrast. Furthermore, if we will
compare the *Ante* and those other
beastes which we speake of but now,
and also the order of their common
wealth, with al that which *Plato*, *Ze-
nophon*, *Aristotle*, and the other Philo-
sophers haue written in their *Oeco-
nomickes* and politickes, of the lawes,
rule

rule and gouvernement of houses, families, common-welthes, citties, and kingdomes, and also the most excellent *Oeconomikes*, and politicks which euer haue beene among men, men shalbe found more beastes then they, and more worthie to be sent vnto their schooles, then vnto the scholes of the Philosophers. For the philosophers are many tymes like vnto many preachers, which preach very wel, and speake very earnestly against the deedes of the fleshe, but they worke but euilly, and they are those whiche do the least of that which they teach others. But these schoole-masters to whom the holy ghost sendeth vs by his holy scriptures, are masters which teache their disciples and schollers not in vaine & babling bookes, and which tende al to Pleasure, but in doing the selues that which they teach, for they teach by their owne example. The whiche maner of teaching, hath more authoritie and maiestie, then the other, and hath more vertue to moue and induce men to that whereunto

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wherenuto they woulde induce and bring them . And as touching that which hath ben sayde of gods prouidence , the which manifesteth it selfe in the nature the which he gaue vnto the creatures , it manifesteth it selfe, yet better in that , that the least amongest them, are those vnto whom he geueth most industrie and wysedome , to the ende that by the same they may recompence the force and strength whiche is wanting in them. Art not thou of mine opinion friend *Ierome*.

Ierome . Experience teacheth vs that thou sayest . But seeing we are entreed into talke of good householders, I thinke we haue one point to talke of, whiche is very requisite, not onely in al those whiche woulde be esteemed for good householders , but also in al those whiche woulde be accounted for humane men , and not for beastes more inhumaine then the sauage and brute beastes . The point of whiche I speake , is touching the loue and amitie that the husband & the wife ought to haue together, and touching

touching the care that the one ought to haue the one of the other, and in like maner the fathers and mothers towards their children. For if those vertues be not in fathers and mothers of families, what can their households be? Now if it be a question of such vertues, al the beastes generally (as *Plutark* wittesseth) do loue etierly that which they ingender and bring forth, and cherish them carefully. And if there be some of the male kynde which haue not that loue nor care, yet it is alwayes founde in the females, & not onely among the terrestriall beastes, but also among the aquatical & seabeasts. Wherefore seeing we are in hand with the schole of beastes, we may yet send men thither, touching that poynt. For that cause (but that I feare I shall wearie you) I could declare vnto you a great manie of examples touching this matter, of many beastes which haue a singular affection and industry in suche matters.

Tobias, So that I may take pleasure in it, I am wel assured that *Theophrast*

The affection of fathers and mothers of families, towards their families

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thus will also agree vnto it. For I take you both for my masters. Wherefore I am content to learne of you both, whatsoeuer it shal please you to teach me.

The pygeons.

Ierome. First of all, I will speake of the pygeons, both the male and female, becaute we haue a good example in them, of the Amitie which ought to be betwene the husband & the wife, and of the care that the one ought to haue the one of the other, and afterwarde both of them together of the young ones which God geueth them. For the cocke pygeons in this poynt differ from the nature of the male partridges, for the males of the partridges breake their females eges, & finally their femals do loose them, becaute they will not receiue them all the while they hatch: And therefore they forsake them.

Euil husbands.

Tobias. Then thou canst not sette them forth vnto vs for an example of good householders and good husbands, but rather for an example of euill husbands which loue not their wyues

I take
erfore
both,
teach
wyues, but as the whoremaſters their
whoores, to wit, for the onely cauſe
of carnal pleaſure, that they may haue
with them.

Ierome. And therefore I ſet forth Good huſ-
bandes.
the male pygeons for a contrarye ex-
ample. For they doe take with their
females a part of the care and paine,
that they muſt haue of their egges &
young. For they kepe the egges when
neede is, Alſo they feede their young,
And when the female tarieth ouer
long in the feedes, they flappe them
with their winges, and compel them
to come vnto their young.

Tobias, All huſbandes and wiues,
and all fathers and mothers of fami-
lies, do not agree ſo well together to
bring vp their children, and to keepe
in good order their houſholdes. For
it happeneth often tymes, that the
one layeth al the charge vpon the o-
ther. For howe many huſbandes are
there whiche are euill houſholders,
whiche haue no care at all of their
houſholdes, neyther of their wyues,
and children, but leaue al the charge

D

vnto

The good Householder.

vnto their wiues? Howe many also are there of women, that do the like towards their husbandes. But this is yet worse, when that neyther the one nor the other do their dutie, but let al alone, not caring for any thing.

The swal
lowes.
Plutarke..

Ierome. The *Swallowes* also haue this propertie, among other byrdes, that they teach their yong, so that they know howe to cast out their donge from their nest.

Tobias. I thinke the other byrdes do the like?

Ierome. It is very true, that they are not so filthie as men: and their yonge are not so defiled with their dounge and fylth, as the yong children are with theirs: But yet neuerthelesse, the *Swallowe* hath one singuler propertie herein, more then the other birdes haue, if we will geue credite vnto those whiche haue writtē of the nature of them.

Tobias. We may better knowe that which the swallowe doth in suche a case, then we may knowe of other byrdes, because they dwel not so nere

as the *Swallowes*.

Ierome. It is very true. And as touching the industrie to keepe their yong, the partridges vse in the same a great subtiltie. For al the while that their yong ones cānot yet fly for their yong age, they accustom thē to lye vpon their backes, & to couer thē with mosse or leaues, or with some other thing, when the hunters are hard by them: and in the meane tyme they leade the hunters to the other side, and turne and flye as though it were paynesfull vnto them, and make as though they could not runne, and they do it so long vntill they haue retyred, and drawen the hunters very farre from their yongones.

Tobias, Beholde a great subtiltie, ioyned with a great loue, and care towarde her yong-ones.

Ierome. That which we reade of the *Hares*, to that same purpose is no lesse worthie to be wondred at. For the hares before they betake them selues to their formes, do carie their yong, one in one place, another in another place: And some-times they seperate
2 them

The partridge.
Plutarke.

The hares.
Plutarke.

The good Householder.

them a good forlong the one from the other, to the ende that if peradventure their come eyther man, or dogge, they are not al of them in like dāger. And after that they haue made great scraping with their feete, making a great leape, they keepe them selues there and take their rest.

Tobias. I would neuer haue thought that the hares had been so wyse and subtyl, to keepe their yong-ones.

The hedge-
hogs.

Ierome. If the hare be wyse and subtil in keeping of her yong, the Hedg-hogges are no lesse, not onely for to prouide for theirs, but also for to saue and defend them selues. And therefore, here what *Plutarke* hath written. First he sayth, that the subiltie of the Hedg-hogge hath geuen place vnto this prouerbe. The *Fox* hath many wyles, but the Hedg-hogge knoweth one excellent.

A prouerbe
of the fox &
of the hedg-
hog.

Tobias. It is also sayde that the *Cat* is more wylie then the *Fox*.

Ierome. There is more reason of the saying of the *Hedg-hogge*. For when the *Fox* pursueth him, the *Hedg-hogge* rowleth

him selfe(as men say)within his prickles,as the Chestnut is enclosed with in his hull. And by that meanes he kepeth him there enclosed,so that he cannot be any whit hurted. But the care & the wysedome,that he hath of his yong-ones,is worthie to be wondered at.For as *Plutarke* witnesseth,he goeth into the vineyards in the time of cutting,and with his feete he beateth to the ground the grapes, afterwards he rowleth him-selfe vpon them,and maketh them to sticke vpon his prickles. *Plutarke* who hath written so, bringeth in a man who witnessed, that he did see it with his eyes. And therefore he sayth, I remember that on a certayne day, we sawe one, that we did thinke that it was a Grape tree,which went,he was so loden with grapes. And when he is entred into his denne and hole, he geueth one part to his yong-ones, & keepeth the other for him selfe. For his hole or borrowe hath two entrings in,the one towards the north, and the other towards the South

The Art of
economics and
prognostication of the
hedgehog.

The good Houſholder.

winde, the which he ſtoppeth and openeth, according as he ſeeth the times do chaunge, as the mariners do the ſayles of their ſhippes. And therefore a certayne man of *Cyzicenia*, taking good heede thereunto, did get by that meanes, a great renowne, as though he could foreſhewe by *Aſtronomie*, what windes would blowe.

Tobias. That man of whom thou ſpeakeſt, may wel aduaunce & bragg him ſelfe, that he hath paſſed maſter in *aſtronomie*, and in the art of prognostications in the ſchoole of the *Hedg-hogge*. Seeing that by his knowledge he hath gotten ſuche a fame among the ignorant.

Ierome, Thou ſayeſt true. But ſith that we haue ſpoken of beaſts, which are conuerſant and dwelling vpon the earth: I will ſay alſo ſome-thing of thoſe which haunt the waters, and lyue there, and chiefly in the Sea, & I will firſt begin, by a ſea byrde, called *Halcion*. *Plutark* among others, telleth of his great vertues. For firſt he ſaith, that this byrde loueth ſingularly his female:

Halcion.
faithfullnes
in houſhold.

femal:& ioineth not himself with her
at certaine times onely, but at al tims
of the yeere, and not for that he is so
much geuen vnto *luxurie*: For he ne-
uer hath the companie of any other.
But he doth the same thorowe ami-
tie and good wil, as it behoueth hus-
bandes to do. When the male is old,
& that he followeth his female with
great payne, she taketh care on him,
and beareth and nurrisheth him, ne-
uer leauing him behind her. For she
carrieth him vpon her shoulders, and
leadeth him whether it pleaseth him,
and keepeth and cherisheth him e-
uen vntil death.

Tobias. A man shal finde very fewe
such wyues, which are so faythful vn-
to their husbandes, and which haue
such care ouer them, and so long.

Ierome. I do not denie but that we
shal find many good husbāds & good
wyues, who do sufficiently their dutie
the one towards the other, if we wil
make comparison with those whiche
do euilly discharge their office in
such a case. But those here are very

The good Householder.

thicke sowne, in comparisō of others
And after we haue to note, that the
beastes which I speake of, haue this
more then men: That is, that there is
not only some of them in their kind,
which gouerne them selues so, but al
are so by nature, and followe it with-
out doing any fault, because that
they are not corrupted thorowe sin,
as the mē, which maketh them more
beastes, then the beastes. But marke
yet more what this author hath writ-
ten of the care that this byrde hath,
to prepare lodging for his yong-
ones. The mother (sayth he) hath such
great care ouer her yong-ones, that
as soone as she feeleth her selfe great,
she beginneth to builde. She heapeth
not the claye and lome agaynst the
walles, and the myre as the *Swallows*
do, neither chargeth al her mēbers as
the honie bees do, when they make
their combs, deuinding their worke &
their chambers in fashon, hauing six
squares and as many feete: But the
Halcion employeth but one organ, &
one simple instrument, that is her
byll:

The build-
ings of the
Halcion.

byll: and not hauing any ayde, the diligence and care towards her yong-ones, ioyned and added to her industrie. O good God, what doth she? What taketh she in hande? It is harde to be beleued of those, which haue not seene it. For she maketh a worke after a newe fashon, much like vnto a shippe, the which cannot be broken neither drowned with the waues & surges. For she maketh and tyeth it together, with the bones and prickles of litle fishes, and ioyneth them the one within the other: some right, others crosse: As we see howe cloth is wouen. And after that she hath ioyned and fastned the so together, she bendeth & turneth them round? And at the last, she maketh it after such sorte, that it seemeth properly that it is a shippe, pycked and narrow in the bottome, and wide a boue, or els a long fishing boate. After that she hath finished it, she bringeth it to the sea shore, & setteth it by the sea-side, and when the sea beginneth to flowe and beat softly agaynst it, it teacheth
her

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her to stoppe the holes and ventes,
and to amende and make strong that
which is weake. Nowe after that al is
very strong and sounde, she shutteth
it so fast, that neyther stone nor iron
can breake it. But in al the woorke
there is not a thing more worthie to
be maruailed at, then is the dooer of
the sayde worke. For it is made after
such sort, that none can enter but she
onely. The other beastes can neyther
see nor perceiue it, yea and the water
cannot enter into it.

Tobias, Thou tellest me of incredi-
ble thinges. If that which thou saiest
bee true, the *Halcions* haue rather
taught men the manner to make ship-
pes & boates, then the *Halcions* haue
learned of them the science & know-
ledge that they haue to builde their
houses, as well for them selues as for
their yong-ones, the which may flote
and swimme vppon the Sea, as the
shippes.

Ierome. I boast not that I haue
sene that which I speake of. But *Plu-
sarke* who hath written it, a'leadgeth
for

for witneſſe of ſuch things, marriners
which dwell in the Iles, haue often-
times ſeene the experience of thoſe
thinges, which he hath written, aſwel
of this byrd *Halcion*, as of the fiſhes,
of which he maketh a great diſcourſe.
For he praiſeth greatly ſome Sea-fiſh-
es for their foreſight, and care that
they haue of their fruites and young,
aſwel in their procreation and birth
as in the nourishment, keeping and
preſeruation of them. And therefore
he ſaith touching this matter: Firſt,
that all the fiſhes which inhabite the
Seas neere vnto anye lakes, or into
which riuers do come, following the
ſame riuers, do ſeeke earneſtly (when
the time approacheth that they muſt
bring forth thir fruit) the ſweeteſt
waters, and thoſe that haue leaſt ſalt-
nes: & they do the ſame for two cau-
ſes, to wit, either becauſe that tran-
quilitie is beſt for them to yeelde
their fruit, or els becauſe that the la-
kes and riuers are leſſe daungerous
becauſe of the beaſtes, and alſo be-
cauſe they maye beſt nourishe their
fruites.

Of the fore-
ſight & care
of the fiſhes
towards
their fruit
and young.

The good Houſholder.

fruites. Wherefore many bring forth and caſt their fruites in the Eginian ſea: For it hath not in it any whalles, but onely little Dolphus, & little ſea-calues: And the great riuers that run into it, giue a ſweete and gentle temperatenes and moſt pleaſaunt to the fiſhes.

Tobias Behold a good foresight, it wanteth a great deale, that mē know ſo well to prouide for their families, in ſuch a caſe.

Ierome. And by and by after *Plutarke* ſaith. And although that peraduenture that is common vnto all mothers, to haue care of that whiche they haue engendred: yet neuertheleſſe the males doe not murther and kill their younge, as *Aristotimis* hath ſayd: But which is more, they take ſuch great care, that they wil not ſtur from them, and do geather and heap to geather the eggs, as *Aristotle* ſayth. There be alſo ſome which follow the females, and ſprinkle the egges, with the genitall ſeed, becauſe without the ſame nothing can growe excellent
and

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and perfect, but wil abide imperfect,
and wil not growe as it ought to do.
Commonly the fishes whiche we call
Phyces, hauing made as it were a knot Phyces.
of an hearbe whiche we call *Algue*,
put it about their yong, and it defendeth
them from the tempestes. But
the lampries do beare the bel, and do
merite the crowne aboue all other The lam-
prey.
fishes in case of fatherly loue, and in-
dulgence, goodnes and gentlenes to-
wardes their yong-ones. First they
do lay their egges, and then the litle
ones. But they do not cast forth their
yong as other fishes do, but nurrish
them in their bellies, as though they
engendred them twise: And when
they are growen, then they cast them
foorth, and teach them to swymme
& play about them. And afterwardes
they receiue them agayne into their
bellies in at their mouthes, and geue
vnto them their bodies for to dwell
in, geuing them place, meate, and re-
fuge, vntil such time as they knowe
that they are able to helpe them-
selues.

Tobias

The good Householder.

Tobias If it be so as thou saiest the sea beastes doe surmount and passe the beastes of the earth, in that loue & care towards their fruite & young.

Ierome. Thou wilt maruaile more of this, that the same Authour hath written touching this matter, touching the *Tortice* of which he speaketh thus. The care also that the *Tortice* hath to nourish & keep her yongons, is worthy of great admiration, for leaping alittle out of the sea, she bringeth forth her yong. And because that she cannot continue long out of the sea, and stay vpon the lande, shee layeth first her egges vpon the sand, and afterwards she couereth them with fine sande, & after that she hath couered them wel, (as some say) she marketh the place, and signeth it with her feet, so that she may finde it agayne, or as others say, the femall being ouerturned by her male, printeth vpon the sande, the carecter and forme of her owne shel. After-wardes, whiche is a thing greatly to be maruayled, fortie daies being past she, cometh agayne:
for

for so long time the yong muste bee
shut vp . And when the male and fe-
male are come , euery one of them
knowing their treasure , vncovereth
it more ioyfully and cherefully then
men vncover the holes and places in
whiche they haue hid vp their trea-
sures. *Plutarke* calleth the treasure of
the Tortice their eggs & their yong,
because that there is no man so care-
ful of his treasures, and which loueth
them so much as the Tortice loueth,
and is careful of her yong.

Tobias. It is sayd in a common pro-
uerbe , that those that come from
farre , haue greater libertie to tell
what they list , then others. And be-
cause that one cannot easily gaine say
that which they speake, they haue the
greater licence to lye. We may say the
lyke of those which speake of the sea
and of the Sea beastes , vnto those
which knowe not what they are.

A prouerbe.

Ierome. I require thee not that thou
shouldest belecue as the Gospell,
al that I shall rehearse vnto thee of
Aristotle, Plinie and of *Plutarke*, and of
such

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such other . But yet neuerthelesse I do not thinke, but that those wor-
thie men hauing writtē those things
that they haue writtē, but that there
are some things therein trew, & that
they haue had some experience, or els
some good witnesses thereof. For se-
ing that they were learned men, and
of great aucthoritie, and renowme,
we must not thinke that they haue
written at all aduenture, for to cause
them selues to be mocked at, know-
ing wel that their writings shoulde
be well examined by many learned
men, and which haue tryed and pro-
ued the thinges, whereof they haue
written. Wherefore we must not by
and by reiect as fables, all that which
we our selues haue not sene, & which
is straunge vnto vs. For God is mar-
uailous in his creatures and in his
workes, the whiche he woulde not
haue them to be altogether couered
and kept secret . And therefore he
would be serued of the *Panims*, which
haue enquired of the secretes of na-
ture, for to manifest vnto vs many of
his

his manuailes, to the ende we might
 alwayes haue more matter to glori-
 fie him in the, and in his prouidence.
 And therefore to conclude this mat-
 ter, I wil yet declare vnto thee, tou-
 ching this matter, that which *Plutark*
 hath written of the sea-keyne, after
 this sorte. The sea-kyne (sayth he) do
 bring soorth their young vpon the
 sande: And when they waxe some-
 thing great, they carrie them into
 the sea, as for to talte of it, afterwards
 they bring them agayne vpon the
 sande, and do so many tymes, vntyll
 such time as they know that they can
 helpe the selues, & to take pleasure in
 the sea. *Quintilian* saith, that if one
 would fill at ones, a Phiole or glasse
 whiche hath a narrow necke, and
 would powre in at once the liquore
 that he would put into it, it will not
 enter, but will sprinkle abroad heere
 and there. But if one would fill it by
 litle and litle, and as drop by drop,
 he shall fill it easiely, and shall loose
 nothing of that hee powreth into it,
Quintilian vseth this comparison for

The sea-
 keine.

Quintillian.
instit. retho-
lib. 1.

E

to

The good Householder.

The meanes
that vve
must vse in
teaching.

to giue vs to vnderstand, that it is requisite to vse such beginning, in the instruction of those whom we haue to teach, and chiefly of young children. For they cannot comprehend at once all that one can teach them. Wherefore we must goe by litle and litle. On the other side, it is in lyke maner very harde to vse them selues sodainely to one thing, to the which they haue not been vsed vnto, and chiefly when it is newe and strange. Wherefore it behoueth to keepe meanes, and to do by litle aud litle that, that one cannot doe at once.

Tobias. There be a great many which haue not yet that discretion & wisdom. For they would haue those with whom they haue to doe, should be perfect at the first dashe, and that they shoulde knowe in one day or in one moneth, that which they cannot vnderstande them selues in a yeere. There are also many fathers, whiche make their children to dispayre, because they presse and charge them aboue measure, and require of them
more

the fault of
fathers and
mothers to-
wardes
their chil-
dren.

more then they are able : As also to the contrary, there are others which haue not such care and diligence to teach their children , as they ought, nor to keepe them vnder good discipline , but let them haue so much their wil , that they are quite marred and spoyled.

Ierome. And therefore we shall haue iust occasion to sende the first to the schoole of the sea-kyne. For they are more calues then the kyne and bullockes . I say as much of the maisters of schools, which know not to teach their scholers , by good methoode, and order . As touching the other which endeuour thē selues nothing at all to teach their children , I sende them vnto the schoole of the *Crocodile.* *Crocodile.* *diles,* if that beaste were not so cruel, But yet ueuerthelesse take away the crueltie , yet she declareth that she wil not suffer her yong-ones , except they haue courage , and except they will robbe and steale . And therefore the mother kylleth him, which at his first going foorth, he neither stralet h
nor

nor deuoureth, eyther a frogge, or a
ſnaye, or ſome litle graſſe, or ſome o-
ther ſuch thing which commeth be-
fore him. On the contrary, ſhe loueth
the coragious, and loueth them, as
Plutarke ſaith, not with a fooliſhe af-
fection, as the fooliſhe mothers doe,
but thorow iudgement, as the moſt
wyſeſt of the worlde haue vſed to do.
Although that that crueltie of the
Crocodile is to be diſpiſed: yet neuer-
theleſſe this is to be prayſed, that the
mother is not ſo fooliſhe ouer her
yong-ones, that ſhe ſupporteth them
if they be other then they ought to
be according to their kinde. But we
haue ſpoken ſufficiently of the nature
of beaſtes, vpon the matter of good
and euil houſholders. It nowe remai-
neth that we make an ende of this
matter, except *Theophrastus* wil ſay a-
nother thing for the confirmation
hereof.

The inſtruc-
tion of ſaint
Paull vnto
fathers and
mothers.

Theophrast. I haue no other thing to
ſay at this time, but that Saint Paul
geueth a very good rule vnto fathers
and mothers, & vnto al thoſe whiche
haue

haue charge of children, yea in a fewe
wordes, when he ſayde? *The fathers, pro-* **Eph. 6. 4.**
voke not your children to wrath, but bring
them vp in inſtruction and information of
the Lorde. And in another place, *ye fa-* **Collo. 3. 21.**
thers prouoke not your children to anger,
leaſt they be diſcouraged. By theſe wordes
he geueth the fathers and mothers
wel to vnderſtande, what moderati-
on they ought to vſe towards their
children, alwell to the ende they be
not altogether diſcouraged, and in
diſpaire, as alſo to the ende they mar
the not thorow to great libertie. For
when he admoniſhech them to bring
the vp in inſtructiō & informatiō and
correction, he geueth them to vnder
ſtā that they ought not to bring the
vp in idleneſſe, and to let them doo
what they liſt, but to holde and kepe
them vnder feare and correction.
Whereupon we haue to note that he
ſayth not onely, bring them vp in in-
ſtruction & information, but he ad-
deth, of the Lorde. For there be a
great many, whiche are very good
houſholders, for to cauſe their chil-
dren

The good Houſholder.

dren to learne, ſciences, artes and occupations, for to become of ſome good countenance in the worlde, and for to get them great honours and riches, or at the leaſt wiſe howe to get their liuing: But they make none accompt, to bring them vp in the feare of God, and in the trewe knowledge of him and his worde, without which, as we haue alredie ſaide from the beginning, that men are more beaſts the the brute beaſts. And therefore, he that wil ſhewe him ſelfe a good houſholder and a good father, hauing trew care of his childre muſt begin there. For it is not written without cauſe. *That the feare of the Lorde is the beginning, the foundation and head of al wiſedome*, and he can neuer faile to do well, & pleaſe God, which doth feare him. And as touching that which *Ierome* ſayde of the *Crocodile*, there are many which follow her example, and many more then is needefull. For if their children be not cruell and raueners, as they are, they thinke them not to be their lawfull children

Pſal. 111. 10.
Pro. 1. 7. 9. 10
Gal. 2. 1. 16.

The children of the
Crocodile.

children, but disauowe and forsake
them, as though they were not of
their blood. But we must not require
of our children, that they may be like
vnto vs in our vices, but that they &
we may be truly reformed after the
image of God, and that we may rule
all our life after the rule that he hath
set forth vnto vs in his worde.

Jerome. Behold a verie good con-
clusion, vpon which I
thinke that *Toby* wil
willingly stay him
selfe with vs.

Tobias. I shoulde doe wrong
if I shoulde re-
fist it.

FfNfS.

